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WEEKLY REVIEW.

—The Rev. Wm. Taylor is now in Poona. He has already paid two brief visits there, and had a very encouraging attendance of Natives and of Europeans in the Free Church Institution in the city, and in the Free Church Mission Church. Let us pray that there may be a wide and effectual door opened there, and that many may find the Lord. The Rev. Mr. Beaumont has entered very heartily into this work, and we are hopeful that much good may be done.

—A correspondent inquires whether it is right for a Parsee to retain his *custi*, or for a Hindoo to wear his *janvé*, after embracing Christianity. The wearing of these sacred strings is regarded as a profession of Parseeism and Hindooism, and in that view is, in our opinion, condemnable. This matter was discussed at some length in our columns about seven years ago. We have something more to say in this connection, but must defer it till next week.

—We learn from the Report of the Basel Missions in South India, that the Communicants in all the churches, 1st January 1872, numbered 2,274, an increase of 171 in the twelvemonth. There are 2 ordained Native Missionaries, 5 deacons, 58 Catechists. Two new stations have been added—Karkala and Mercara. There are 44 ordained and 15 unordained Missionaries. The personal expenses of the European brethren and sisters of these Missions, averages about Rs. 1,000 each per annum. We have marked a number of passages of this interesting Report for our Miscellany. There is some mention made of the Society's Missions in other parts of the world. Mr. and Mrs. Ramseyer and Mr. Kuhne, made prisoners by the King of Ashantee in 1869, have not yet been set at liberty. They are in the capital with the king, surrounded by many cruel heathen scenes; but what is remarkable is that they have permission to preach the Gospel in public. The king demands a ransom of £6,480 for the captives. He seems to over-estimate the interest that European nations take in Missionaries.

There is little in the letter of "J. G." (the "Excesses" of last week) calling for notice. We are willing to rest our cause upon the statement already made by us, the arguments in which, so far as we can see, remain untouched by what our correspondent says. It is not for us to reply to the charge of 'tampering with the Holy Scriptures to suit our views.' The writer was for many years a man of the world, and as such drinking freely (not often to excess) of wine and strong drink. When brought to receive the Bible as the rule of faith and guide of life, he at once abandoned the use of all that intoxicates, without having been counselled by any one to do so, and without any pledge, simply because he believed it to be the will of Christ that he should do so. And he has never yet found any reason to believe that he misconceived the mind of Christ in this matter.

We rejoice that there is a Christian community in Bombay who insist upon total abstinence. The Baptist Mission Churches in Burmah make it a *sine qua non*, and it has always seemed to us a matter of congratulation that the Christian Karens should be guarded against this element of danger. The list of aboriginal tribes that have been just swept away by the use of intoxicants is sufficiently long. But if the thing is right for the Natives, it is right for European Christians. Under the Old Testament dispensation, the Rechabites, so far from being condemned for their abstinence, were singled out for special commendation, and were rewarded with exceptional assurances of favour at the time when terrific judgments were coming upon the nation. The Jews, at their Passover, use wine, and they have a special thanksgiving for the wine, to this effect: "Blessed be thou, O Lord, who hast created the fruit of the vine." Now what is this wine? This wine, called wine by the Jews themselves, is the unfermented juice of the grape, and is usually prepared from raisins. Fermented wine is strictly forbidden, and the prohibition is almost universally regarded. This is no modern custom, but is confessedly of high antiquity. There is no reason to doubt that this was the wine which was on the table when our Lord celebrated the last Passover with his disciples, which he himself designates the juice of the grape, and which he took for the wine of the Lord's Supper. Here is an important fact, that the Jews scattered in the four quarters of the globe, most religiously abstain from fermented wine at the Passover, and *give the name of wine* to the liquor which they drink, which is unintoxicating, being unfermented. There is abundant evidence that wine (יַיִן *oinos*, wine) is sometimes used in Scripture to denote the fermented juice of the grape; and there is sufficient reason to believe that it is sometimes used to designate the unfermented juice of the grape. At all events we have this undeniable fact, that the Scripture word which we render 'wine' is used by Jews throughout the world to designate the fresh, unfermented juice of the grape. Our word 'wine' is not used in any such sense, and this tends to lead readers of the Bible astray. We thus see how little reason there is to regard the wine made miraculously at Cana, as fermented. It was just new wine, the juice of the grape, that which the Jews were accustomed to designate (though not exclusively) wine. It would have to stand awhile, part with its carbonic acid, and undergo the chemical change of fermentation, which is a sort of putrefaction, before it could become intoxicating. And the guests could drink the whole six firkins of this water changed to wine, without receiving any harm from it.

We have received two letters, signed "Madman," written in such crazy English, that we must decline publishing them. We can easily state their contents, however. "Madman" is much displeased with an extract from the *Christian Spectator* in our last, and with some of our own writing in the article "Reason in Faith," of the 27th ult. He seems to have read them carelessly, for he represents them as teaching that God allows sin because he cannot cope with the god-like power of the human will. 'This is not theology (he says), but Satanology, born in the bottomless pit or somewhere far beyond, because in that dark college of woe they have been taught a far better notion of God's sovereign will and power than the *Guardian* or *Spectator*. The question for these two great luminaries to answer is, Has God a sovereign power or not, or is his power crippled by the power that man possesses, or would it be sovereign if there was an existing power that could withstand it? If man's will can do contrary to God's will, then the creature would be more powerful than the Creator, his servant.' As sin is not contrary to God's will, it must be accordant with God's will, and not a violation of the divine law. We have frequently heard this sentiment from the heathen of this country, who trace sin to God, and whose shasters tell them that righteousness sprang from the belly of Brahma and unrighteousness from his back. "Madman" assures us that our conception of God is not that of the Christian's God, nor is our teaching that of the Bible.

In the other letter "Madman" expresses his displeasure at a statement made by us, that a saving knowledge of Christ is a knowledge that keeps us from sinning, and asks us if we mean it. Certainly we do. Jesus came 'to save his people from their sins;' 'to purify unto himself a peculiar people zealous of good works;' 'to redeem them from all iniquity.' 'He that committeth sin is of the devil,' says the beloved disciple, and again, 'whosoever sinneth hath not seen him, neither known him.' 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father,' says He who is to judge the quick and the dead. Shall we continue in sin? asks Paul; certainly, exclaims "Madman;" but Paul says, God forbid. How shall we that are dead to sin live any longer therein? See the whole of Romans vi. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." This is identical with what we said, that that only is true knowledge of Christ which keeps us from sinning. And if any man has any other faith, the sooner he gets rid of it the better.

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THE LAWS OF THE SPIRIT.

One of the most remarkable utterances of our Lord, was the following: "I can of mine own self do nothing." He is speaking of his humanity. If the statement is true of the highest of all humanities, it is certainly true of all ordinary men and women. In fact, it is true of all creatures. God is the fountain of all right activity, and anything that is done, from whatsoever motive, apart from him, is done wrongly and falsely. Of him, through him, and to him are all things; and moral agents have been called into being not to work apart from God, but to find their life in him, and that God may work in them to will and to do. There is none good save One, that is God, nor is any act good that is not of Him. Sin is the severing of the connection between God and the creature, the using of free agency independently of Him. All have sinned and come short of the glory of God, because all have exercised their moral powers apart from God, without the co-operation of the Holy Spirit. Man looks at himself as complete in himself, not understanding that he is but the fragment of that which God intended him to be, namely, the temple of God. Salvation is the return to this high and glorious ideal, the reception of the Divine Spirit to dwell in us and lead us. No man can call Jesus Lord, except by the Holy Spirit. No man can come unto me except the Father which hath sent me draw him. A man may not always be conscious of it, but the favourable feeling that springs up in his heart towards Christ and his salvation, is from the Holy Spirit.

There is then this mighty distinction between the life of nature and the life of the renewed soul, that in the former there is simply the man and his powers, and in the latter there is the indwelling presence and influence of the Holy Spirit. And one of the most necessary things for the Christian is to get well acquainted with the laws of the Spirit, in order that he may intelligently and harmoniously co-operate with the Spirit. Just here, many mistake. They have fled for refuge to Christ the Saviour, and have entered by faith into the realization of God's forgiving love; they have received the Holy Ghost, and know that they are dependent upon him. But they do not fully understand the relation sustained by their own responsibility to the guidance of the Spirit, and sometimes in consequence fall into darkness and distress. Some under-rate the part their own responsibility is to play in the matter of their own sanctification, and content themselves with prayer, expecting or dreaming that the work is being done for them in some inscrutable and unconscious way. This is perhaps the more common error. Some over-estimate the part that belongs to their responsibility, and begin to work out their salvation without keeping in mind that it must be by faith. They do not understand what it is to be strong in the Lord. They have a mind fully enlightened as to the claims and as to the extent of God's law; their mind speaks to their heart in tones of thunder, Be holy; but it would seem that the more they strive and struggle and torture themselves, the more perverse and disobedient becomes their heart. They conceive that having been forgiven through the blood shed on Calvary, and made acquainted with the sublime motives of the Gospel, they have all that is necessary to ensure their sanctification, and they are tempted to believe that there is not such another vile heart in the universe as theirs; that their case is exceptional, and that they might as well give up all hope. Do they not believe in the Holy Spirit? Of course they do. Who but He is it that brings to their recollection continually these commands of the New Testament, that causes them to pant after holiness, and to be unhappy in their failures to attain unto it? But just here is their mistake. The Holy Spirit has a promise for every command, and it is this promise they leave out of sight. He has a revelation of love to make, and they insist upon occupying themselves exclusively with duties. Now without faith it is impossible to please God, and without faith it is impossible that the work of sanctification should advance in the least degree. This is the grand condition of the harmonious action between our spirit and the Holy Spirit, and unless we apprehend this we shall get on badly in our endeavour to be conformed to Christ's image. It may be affirmed as an unquestionable truth, that love can only be carried to the throne in our heart by a realization of Christ's love. The love of Christ to us realized, is the only motive power that can upheave the granite mountain of our sinful nature. The commandments may storm upon that mountain, even the behests of a crucified Saviour, and leave it unmoved. Love is the vanquisher of sin. And the spirit of grace is seeking to make us acquainted with that love, while we on the other hand are engrossed by the one thought of showing Christ our love; and being thus at cross purposes, no wonder that our heart should fail, and that we should be ready to despair. We love him because he first loved us. Without faith in his all-sufficient love, we shall not be able to get our heart right. All the self-tutoring and self-torture in the world will not fill the heart with love, joy, and peace. No words can adequately tell the wretchedness of some who have experience of this resultless struggle, and who see days, weeks, months perhaps, pass without any apparent approach to the longed-for deliverance. The language in Romans vii. 13—24 gives us a little insight into this experience. But why is the earnest seeker not sooner delivered? He must learn to honour God's express declarations on the subject, and to receive the testimony of Scripture as to the readiness and ability of the good Physician to accomplish what he has taken in hand, and let him have the treatment of the case himself. Let him apply himself diligently to the contemplation of God's love, and believe that the simple reception of this love will accomplish what he desires. The love of Christ that is to constrain us is Christ's love to us, not ours to him. Seek to honour God by knowing more of the length, breadth, depth, and height of this love. Christ is made of God unto us sanctification, even as he is made to us justification; and we have to appropriate him and his love for the one, as for the other. This is the victory which overcometh the world, even our faith; and the world in our heart has first to be overcome. 'Sanctified by faith in me' is the description which our Lord himself gives of the believer (Acts xxvi. 18).

IN MEMORIAM.

The Mail of 19th July brought intelligence of the removal by death from this earthly scene of one who was well known to many in this Presidency, and was much esteemed and beloved by them—J. T. Molesworth.

It may be permitted to the oldest of Mr. Molesworth's remaining friends in India, and one who was intimately associated with him for many years, to say a few words respecting him.

Mr. Molesworth, when very young, served in the Royal Navy as a midshipman; but in 1811 he came to Bombay as a Cadet of Infantry. He was posted to the 6th Regt. N. I., and when Battalions were made into Regiments in 1824, he was posted to the 11th Regt. He never joined that corps, however, as he had been put on the Staff of the Army, as an Assistant Commissary General. He was the Commissariat Officer at Sholapoor in 1821, where the writer of this notice first formed his acquaintance and friendship. In 1823 he joined the Commissariat Office at the Presidency; but he was soon appointed Assistant Commissary General, Northern Division, and proceeded in that capacity to Kaira. Here his military service ended, as in 1825 Government allowed him to exchange the duties of the Commissariat for the preparation of a Marathi and English Dictionary. At this work he laboured till it was printed and published in 1831.

After a very brief rest he planned and commenced the preparation of the English and Marathi Dictionary, but failure of health compelled him to give up this work, which after an interval of some years was completed by another hand.

The failure of health above spoken of compelled Captain Molesworth to take sick leave to England in 1835.

Just before he left India for England, he had embraced many of the views of the body of Christians commonly called Plymouth Brethren, and feeling that the profession of a soldier was unsuitable to his own calling as a Christian, he resigned the service. He had served the time requisite for a pension, which accordingly the Court of Directors awarded to him; but as it appeared to him that the enjoyment of a pension would have weakened his testimony on the point for which he gave up the service, he declined to receive it.

It was not till after some years that Mr. Molesworth regained his health.

In the meanwhile the copies of the first edition of the Marathi and English Dictionary had become exhausted, or nearly so; so the writer of this notice pressed him by letter to return to Bombay and prepare a second edition of his valuable work. In 1851 he accordingly returned, and Government gladly committed to him the work for which he had come out. His revised and much-enlarged Dictionary was published in 1857, and is a splendid monument of his abilities, knowledge, and industry.

It was as a lexicographer that Mr. Molesworth was generally best known; but it was as a Christian and a man of God that those who knew him privately most valued him. He had a wonderful knowledge of Scripture, and much power in opening and explaining it, relying his interpretation of the New Testament on a careful study of the original Greek.

His abilities were great, his energy striking, and his industry unflagging. As a young officer he was very diligent in acquiring knowledge, the result of which was that there were few branches of general knowledge or of science on which he was not at home. Mental Science was his favourite study, but of late years he almost confined himself to Divinity. It was a rich treat for a man of a congenial mind to have a walk and talk with Mr. Molesworth. He had great influence over those with whom he associated. He was emphatically one to whom others looked up as an exemplar of distinguished excellence.

In his private habits Mr. Molesworth was very simple and self-denying: he spent little on himself, but he was very liberal in his temporal charities and in his support of the Lord's cause, in connexion with which he manifested commendable evangelical catholicity. He devoted himself and all that he had to the Lord, whom it was his delight to serve, and whom to glorify was his highest desire. He had strongly-marked personal characteristics, and in a measure his faults, for there has been but one perfect man on earth.

The last year or two of his life, which extended to seventy-seven years, was a period of great suffering. Indeed he may be said to have been dying for two years; but as a little child he resigned himself to the will of his Heavenly Father. His

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last words, overheard by his attendant, were "Precious God, Thy will be done!"

Multis ille bonis flebilis occidit, nulli flebilior quam mihi!

T. C.

WHAT IS TRUTH?

Thought it not robbery to make himself equal with God. (Phil. ii. 6.) The Jews thought it awfully presumptuous in Jesus to speak of himself as on a par with God; but Jesus knew the facts better than any mere man ever did, and denied that it was so. (John v.) He sought not glory of man; he could have had it to any extent by connecting his glorious powers with his own mere will; but he sought in all the glory of the Father, disclaimed all glory until it should be ascribed to God in him. His works spoke more loudly than his affirmation, "If I do not the works of him that sent me, believe me not."

Obedient unto death, even the death of the cross. (8.) Let this mind be in you, says Paul. He thinks it a possible thing, nay, an obligatory thing, to have the same mind that led Jesus to Gethsemane and Calvary. What was that mind? The word "obedient" shows. He gave himself absolutely up to the will of God. But there was more than mere obedience. There was an absorbing love for man, and a desire to save man at any cost, leading him to give himself up with joy to the Father's will moment by moment. Let there be in us this reigning desire to be useful to our fellow men, and this constant surrender of ourselves to God moment by moment. Unless there is this spirit of love, the spirit of obedience will often be at fault, and when it comes in the neighbourhood of loss, reproach, humiliation, anguish, will say, This is not the path of my Father's will, and beat a rapid retreat. Naturally, the signal of danger is the signal for retreat; the roar of a lion is a providential intimation that we should not go forward; we grow up from our childhood with this habit of noticing intimations of harm and guarding against it. But when we have an express command to go forward, that gives a new character to providences; intimations of danger are intimations to see to our arms and go forward. We cultivate from early years the habit of accommodating ourselves to men so as not to wound their feelings or arouse their prejudices, keeping back the points of disagreement; but Christ requires us to substitute another principle for this, viz., devotion to his will. We can no longer please men at the expense of our loyalty to Christ.

Wherefore God also hath highly exalted him. (9.) The 3rd chapter springs out of this 2nd chapter. Paul counted all but loss that he might have the mind of Christ and go with him to the cross (iii. 10) and rise with him.

Work out your own salvation with fear and trembling. (12.) This explains the words 'through faith,' in 1 Pet. i. Kept by the power of God through faith unto salvation. Faith in God's admonitory word leads the Christian to realize habitually the mighty though often secret oppositions he has to encounter; to beware of self-confidence; to be strong in the Lord; to fight the good fight of faith; to work out his salvation.

It is God. (13.) God worketh in you when you thus live under the joint influence of your obligations and privileges. You are not to wait till you feel God working in you, but to go forward doing what is to be done, knowing that when you do the right thing it is God in you who doeth it. By faith, you know God's part in it. Unless a man believes, there will be no belief wrought in him; unless a man forsake sin, sin and he will not be parted. The one great lesson we all have to learn is, that all in this universe that is according to God's will, is from God's will; he who gathers from this that his own voluntary action is not needed, is like a man whose house is supplied with a water pipe, but who never turns the cock, and who consequently gets no water, saying, It is the business of the Municipality to supply me with water, not mine. The man will just die of thirst in his folly. Another whose house is similarly supplied turns the cock, and has abundance of water, but does he ever dream of saying, I owe this water to myself, it is I that bring it to myself? He would be as great a fool as the first if he did. The thing for us to keep in mind is that there is abundant grace pressing upon us, and our will is to give it expression by obeying the commands of God, by adjusting our will to his. A strange kind of faith would that have been in Abraham which would have made him say, when God in his providence takes me to Mount Moriah with my son Isaac, and shows me an altar and puts a knife into my hand, and impels my hand towards my son's breast, then I will offer my beloved son. The words "with fear and trembling" show us that we are thus actively and earnestly to work out our salvation, even when we are not *conscious* of the power of God with us. When we attain to this abiding consciousness, we have, instead of "fear and trembling," confidence, a tranquil assurance. Perfect love casteth out fear, —but we have to labour in order that we may enter into this rest. God worketh in you to will, by giving you what convinces you that his gracious power will be with you. Back of your own will is no longer merely your own feebleness, but God's great strength.

Of his good pleasure. (13.) It is your Father's good pleasure to give you the kingdom.

Murmurings. (14.) They are strictly forbidden to the Christian. They are the very opposite of faith, which tells you to see God's love and wisdom in all things. The Israelites when they had no water, thought themselves justified in murmuring; little thinking that they had thrown away something more necessary than water, even faith; and God by his dealings with them shows us unequivocally that he will not have any murmurers in his service. Without faith it is impossible to please him.

Yea, and if I be offered upon the sacrifice and service of your faith, I joy. (17.) He was willing to be offered up, to die by the command of Nero, if thereby the faith of these Christians might be increased. We see how much he had of the mind that was in Christ Jesus.

Ye joy, and rejoice with me. (18.) Knowing that there is great blessing in such entire consecration. When we give all, we have all.

All seek their own. (21.) He is speaking of Christian teachers, those who were then available. It was a distant journey to undertake, and it doubtless seemed to those to whom Paul proposed it, an unnecessary journey for such a small matter as to obtain news of their spiritual state and bring again to Paul. They said in their mind, no doubt, Why should Paul be so anxious about these churches? They are doubtless getting on very well. Paul should have faith that God is taking care of them. Why should I go so many hundred miles just to find out if they are in good comfort or not, and let Paul know? So they were disinclined to comply with the apostle's wish in this matter. There was only Timothy who entered into Paul's views of this thing, and was willing to take the journey to the Egean Sea for the purpose mentioned. Many of our modern preachers would have probably taken the same view of the matter that they did of whom Paul writes, All seek their own, not the things that are Christ's. They made the interests of Christ's people give way before a question of personal convenience. Thousands do it, and never dream that they incur the censure contained in these words.

Lest I should have sorrow upon sorrow. (27.) If would have been a very great grief to Paul, if Epaphroditus (we see that the heathen names of converts were not changed), after coming to Rome simply on Paul's account, to convey the supplies sent by the Philippians, had there contracted a fatal disease. We may be sure that he cried earnestly to the Lord on his behalf, and not in vain.

In the Lord. (29.) How often this expression occurs. In fact, we are to do everything in the Lord, abandoning self.

Beware of dogs, beware of evil workers, beware of the concision. (iii. 2.) This verse is amplified and explained in verses 18, 19. The word concision starts him off on a vindication of believers as the true circumcision, and the digression continues to the 17th verse. By the concision he means Jews who make their boast in circumcision of the flesh, and especially Judaizing teachers, who went about in the traces of the apostles trying to snatch up their converts and get them circumcised; and all the time they did not know what true circumcision was, the consecration of the heart. The "dogs" is explained by "whose God is their belly, whose glory is in their shame." Cast not that which is holy to the dogs. There are men upon whom the most loving efforts are more than thrown away; their minds are so vitiated by sin that the evil within them is actually strengthened by your efforts to reclaim them. They must not be allowed to warp our minds, and make us mistrustful; at the same time we must do what we can to guard our brethren from their pestilent influence.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR,—Permit me to apologise for not signing my name at the foot of my former letter. I wrote it on the back of each page for your own information, but perhaps it escaped your notice. It was not my intention to conceal my name, and you are at liberty to publish it if you wish, though, so far as your readers are concerned, I see not why a *nom de plume*, or my initials, will not do, as I do not court notoriety.

I have no wish to see total abstinence perish, but heartily wish that those who advocate the principle would also totally abstain from tampering with the Holy Scriptures to make them suit their views.

I wish you to understand that I have nothing whatever to say in favour of intoxicating drinks other than wine, nor for the habitual daily use even of wine itself, and in reserving my right to use wine, if I wish, I simply "stand fast in the liberty wherewith Christ hath made me free." He himself drank wine, and I, his humble disciple, feel at liberty to follow his example in this as in other respects. Doubtless there were many drunkards in his day, yet he did not think it necessary to totally abstain, but there is at least one Christian community in Bombay which makes total abstinence a *sine qua non* among its conditions of membership. I confess I cannot agree with you in the matter of Paul and Timothy—that either St. Paul himself or any other Apostle practised or recommended total abstinence is not in the book. True, St. Paul says it is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth or is offended, but this is no command to abstain from the use of wine, but an enunciation of the Apostle's own opinion on the subject. "Whatsoever ye would that men should do unto you, do ye also so to them." "If meat make my brother to offend, I will eat no meat while the world standeth, lest I cause my brother to offend;" but he speaks of meats offered to idols, by the eating of which some supposed they were made partakers with the idol, and to those who think not so he says, "Whatsoever is sold at the shambles, that eat, asking no questions for conscience sake," and much more to the same purpose. Timothy, evidently, was not in the habit of drinking wine, but that does not prove that he was a total abstainer, and St. Paul recommends the *habit* of drinking wine to him, for he says, "drink no longer water, but use a little wine, &c."

That no drunkard is likely to become a Christian is true, but you will not dispute that the saving grace of God will convert even a drunkard; whereas total abstinence, though it may make a man a more respectable member of society, can never make him a Christian; but if, through the grace of God, he first become a Christian, he will never more be a drunkard: more saving grace and less total abstinence, or any other human panacea, is the motto for me! Our blessed Lord is a better model than "Teetotal Charley" or Father Matthew, and I cannot see yet that St. Paul intended, in the passage, "Be not drunk with wine wherein is excess," (even allowing the excess to be in the wine,) to interdict the *use* of wine—if he did, then I don't want to follow St. Paul, because he is inconsistent.

I say not that total abstinence is bad,—indeed I admit that it is good for some people,—but it is not good for me, and, therefore, I should be doing myself an injury by adopting it, even on your recommendation; so I shall stick to my liberty unless I see greater reason than I now do for parting with it. My *using* wine makes no man a drunkard—if it did, I would give it up for his sake, just as I would jump into the water to save him from drowning; but if Jesus was not a total abstainer I don't see the need for my being one. "Whosoever is deceived by wine is not wise." I am not deceived thereby, and my ignoring the existence of wine will not undeceive those who are; neither will my total abstinence make either myself or another a better Christian; if you can prove that it will, I will take the pledge the instant after you do so. Sanctification is the work of the Holy Spirit, and though temperance is, total abstinence is not, so far as I can see, any part thereof, otherwise the Saviour should have been a total abstainer, (which we know he was not,) for he was "full of the Holy Ghost," yea is even now the giver of the Holy Ghost. If Jesus drank wine I may do so also, because I am his follower, but if to use wine is excess, then (in all reverence be it written) He is chargeable with excess, for He drank wine. Paul was His Apostle and

could not condemn what Jesus allowed, and Paul is proved to have recommended the use of wine; therefore the excess is in the abuse of wine, (the being drunk,) not in the use, nor in the wine itself.—Q. E. D.

J. G.

To the Editor of the "Bombay Guardian."

SIR,—I do not think "Excesses" is right in giving to the word "drunk" its modern signification, that is, "intoxicated," for the very pertinent reason that it would have been a useless injunction from St. Paul to have given to a body of Christians but lately converted, probably from a life of debauchery, not to get "intoxicated" with wine. Every "child of God" knows that intoxication is the effect of the abuse of God-given gifts and powers, and hence a sin. Surely children of God need not be told not to get "drunk." St. Paul might as well have written to the Ephesians and commanded them not to "murder." A superfluous piece of advice and withal a gratuitous insult. The request by Paul to Timothy, to "use a little wine for thy stomach's sake, &c.," is in favour of this argument; for if Timothy, (and necessarily his whole flock, through example of their Bishop,) were in the habit of taking wine moderately, where would have been the motive and use of St. Paul granting a recorded indulgence to him to take a "*little* wine." And further, one would conclude on reading the first portion of the verse, "Drink no longer water," that the feeble Bishop was a "total abstainer" for a long period previous to this, and rather than set a doubtful and pernicious example to his flock, he was willing to suffer any inconvenience, which a little wine would no doubt have alleviated. It was probably whispered abroad how sick Bishop Timothy was, and that he was afraid to take any wine, until Paul hearing of it, and rejoicing over the Bishop's zeal for his growing Church, in sending him his Epistle, recorded his request therein to take a "little wine," &c., as an exception to the instructions previously conveyed to the whole Ephesian Church a year before.

In your article you considerably dilated the subject, but I would beg to add a few remarks. No sane man for a moment contends that the fact of simply drinking wine is a sin; it is a beverage invented and improved upon through God-given powers to man; and hence a gift for the use of man to be legitimately and harmoniously used, along with the other necessaries of life; it is in the abuse, the indiscriminate use of wine that sin lies, and as it is such an enticing, and, as results prove, a soul and body-destroying beverage to our weaker brethren, it behoves us, as children of God, to set an example by total abstinence to "touch not, taste not, handle not." Not that we will be led away by its alluring effects, but to keep our brother, as yet unconverted to God, from stumbling. There will be a time when the whole world is converted to God, and with that power given men to use all His gifts legitimately and harmoniously, the use of wine will then be no stumbling-block; but just now, when the millions in India are in darkness, and ready and ever willing to imitate the worst example of a European, it behoves such as are true children of God to bear fruit under the great principle of this 11th Commandment:—"That ye love one another as I have loved you." St. Paul writing to the Corinthians, says: "All things are lawful for me, but all things are not expedient:" and further: "if meat maketh my brother to offend, I'll eat no flesh while the world standeth." Surely if the great apostle could voluntarily make himself a vegetarian so as not to "*offend*" his brother, we should totally abstain from so pernicious a luxury and not cause our heathen brother to "*stumble.*" Alas! and if England with her hosts of God's children were universally to set this example, the statistics would no longer show a mortuary return of 60,000 per annum through drunkenness and through diseases induced by the use of stimulants. These men were not born drunkards, they began in the school of moderate drinkers, and having more money than brains, ended their miserable life in the gin palace. At the last day when God shall make an inquisition for blood and call out those who caused these erring brethern to stumble, by their penicious example, what excuse will they bring forward to show their irresponsibility?

Yours truly,
WALTER.

To the Editor of the "Bombay Guardian."

MY DEAR SIR,—As not a few of the readers of the "*Bombay Guardian*" are persons who believe that moderate use of wine is permitted them, and who therefore do moderately partake of wine as one of God's gifts to man, and as several of them have been somewhat staggered by the sweeping accusation of sin which you inferentially bring against them on your exposition of Ephesians v. 18, in "What is Truth?" when you say: "In wine is *excess*," *i. e. debauchery*—debauchery being a heinous sin—I trust that in pursuit of the inquiry "What is Truth?" you will permit the insertion of the following critical remarks, that the section of the Christian community to which I refer may know what Biblical critics in general make of the passage.

First read the verse in Greek. Your gloss on these words is "in which, agreeing with wine; in wine is excess. This seems to be against *the use* of wine." In the use of wine is excess. Excess is debauchery. You make the rule absolute. If your interpretation be true, other precepts of the Word of God are contradicted, and God himself, as giving to the world that which has in the essence of it excess, *i. e.* sin. Read for example Psalm civ. 14: "He causeth grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth, and wine that maketh glad the heart of man;" and 1 Timothy v. 23: "Drink no longer water, but use a little wine." But you say *in wine is excess*. Now place this gloss on the texts given above and you have the following extraordinary issue. The Spirit of God is represented as calling on us to bless God for the following: "He causeth grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth, and wine—*wherein is excess*,—that maketh glad the heart of man." And again the command is given to Timothy, "drink no longer water, but a little wine—*wherein* is excess." "*In wine is excess.*"

There is evidently error somewhere, for Scripture cannot contradict itself. The error is in your gloss. The verse in Ephesians can be grammatically and gracefully translated so as to be completely reconcilable with other parts of Scripture, and is so translated by the best ancient and modern commentators. We would, before noticing these translations, indicate a maxim of Biblical criticism often impressed on his pupils by a famous Professor, viz., "that if two translations of any doubtful passage of Scripture be grammatically possible, one of which agrees with other passages of Scripture, the translation of which is not doubtful, while the other is unique, the probability is that the translation which agrees with these non-doubtful passages is the correct one." Even therefore granting, for argument sake, that grammatically your exegesis, which makes ὄινος (wine) the antecedent of ὃ (which) is correct, if that interpretation conflicts with other Scripture it is our duty, as searchers after the truth-unity, to see if there is no other grammatical interpretation which will be in consonance with other Scripture. In this case there is.

It is perfectly good in grammar to make the clause Και μὴ μεθύσκεσθε οἴνῳ the antecedent of ὃ (in which), and then the meaning runs thus: Be not drunken with wine, wherein is riot or debauchery; or, to paraphrase the interpretation: Do not exceed in wine. In the excess is debauchery.

The English word "excess" is somewhat misleading. *To be drunken with wine*, which is the thing spoken of, is excess, *i.e.*, riot, debauchery. Fausset, whom you treat so cavalierly as a critic, may in your opinion be no very great authority, but he is, we believe, correct in his exegesis, though clumsy in his expressions; and he is somewhat a bold Grecian who states that the interpretation is just the "*opposite of the Greek.*"

The following interpretations of this passage are given by eminent critics who are not in the habit of writing "*nonsense.*"

e. g. Bengel, in his Gnomon of the New Testament, says: "18. Μὴ μεθύσκεσθε οἴνῳ, be not drunk with wine. So the Seventy plainly: Prov. xxiii. 31." "30. Appropriately to the exhortation against impurity he subjoins the exhortation against drunkenness, ἐν ᾧ, *in which*, viz., wine, *so far as it is drunk without moderation*, ἀσωτία). Ἄσωτος is used from ἀσωστος, hence ἀσωτία denotes every luxury inconsistent with frugality: see its opposite verse 19, concerning the effect of spiritual fulness."

Ellicot, one of the best critics of the age, in his Critical and Grammatical Commentary on Ephesians, has the following on this passage:—"And be not made drunk with wine, ἐν ᾧ "wherein" referring not simply to ὄινος, but to μεθύσκεσθαι οἴνῳ, not to wine, but to *one's indulgence in wine.* *Beza* and *Origen*, Ellicot says, hold the same view.

Ellicot's translation is "and be not made drunk with wine, wherein is dissoluteness."

Conybeare and *Howson*, in the translation of the Epistle to the Ephesians contained in their exhaustive "Life of St. Paul," thus render the passage: "Be not drunk with wine, like those who live riotously," and in a note they add "literally, *in doing which is riotous living.*"

Alford thus renders it: "Be not intoxicated with wine, *in which practice* (not ἐν ὄινῳ, but ἐν τούτῳ μεθύσκεσθαι ὄινῳ). The crime is not in *God's gift, but in the abuse of it;* and the very arrangement of the sentence, besides the spirit of it, implies the lawful use of wine." With regard to the clumsy translation "excess," Alford says in "How to study the New Testament:" "In verse 18, again, 'excess' is quite beside the point, and a mere truism. Who ever doubted that in drunkenness there is excess? But the word thus rendered means 'ruin,' 'profligacy,' 'reckless casting away of body and soul.'"

The grammar allows our interpretation and the ablest critics have adopted it, but besides this we maintain that there are other strong reasons for the likelihood of its correctness. What is the grand antithesis which St. Paul is holding up before his readers in this verse? Is it not the contrast between two *moral* conditions? He paints the drunkard on the one hand, running riot; the spiritually minded, with their holy thoughts and utterances, on the other. If we know anything at all of the spirit of Paul when writing, he would never make the mental drop attributed to him if you conceive that in the course of his grand comparison he stopped, and threw in the materialistic, the almost stupid idea that in *wine*—in *grape-juice*—there is excess. Different things strike different minds differently. We feel that if Paul did this, he on this occasion wrote nonsense.

It is that moral state in which man misuses one of God's gifts that Paul is denouncing; it is no such unmaintainable dogma as that *in wine is excess. In grape-juice is debauchery.*

We are no friends of the style in which "Excess" writes to you, but we agree with him when he announces the principle that any cause deserves to perish which is not based on fair, candid, intelligent exposition of the Bible. If total abstinence depends on this text, it has no stand-point. The principle of this text is *temperance*, not *total abstinence.* The principle you evidently have so much at heart, in your able advocacy of Total Abstinence, which we believe is *permissible* as a Christian practice, and productive of much good, suffers from the attempt to *twist* the meaning of Scripture passages into evidence in its favour.

J. P.

[We never thought of maintaining that wine was absolutely prohibited in Scripture. When we came to the passage in *Ephesians* we noticed the bearing of the "in which," and could not but mention it, though we did so in the mildest form: "*This seems to be* against the use of wine." These two lines have evidently made a great stir. We are well aware that the great majority of the readers of the *Bombay Guardian* have no sympathy with us in our principle of total abstinence; we are thankful to them for bearing with us as they ordinarily do. There seems to be a point, however, beyond which their patience cannot go. There is not much in the above letter from which we differ. We find not the slightest incongruity between the recommendation to Timothy and the view we have taken of the passage in Ephesians. The apostle approves of that medicinally from the use of which as a beverage he dissuades. The proposed exegesis of our correspondent does not fully commend itself to us; it hardly appears necessary for the apostle to say that there is excess in being drunk with wine. We think we are right in presuming that a true Christian looks with great distress upon the awful effects of inebriety at the present day, and solemnly asks himself, Is there any sacrifice that I can make, under the law of Christian love, after the example of my blessed Master, whereby I can hinder, to the extent of my influence, the spread of this appalling evil? It is upon this ground that we have always and everywhere maintained the principle of total abstinence.—ED. *B. G.*]

To the Editor of the "Bombay Guardian."

SIR,—Among the great and good of this world, with whom a gracious Providence brought me into a close contact, was the subject of the obituary notice in your last issue, the late Mr. J. T. Molesworth. It was my singular privilege to reside under the same roof with him for several months, during which period I enjoyed abundant opportunity of knowing him. Allow me to send

you a few reminiscences of him as they occur to my mind at present.

Mr. Molesworth's character and life may be summarized by a single word. He was pre-eminently a *saint*, a *sádhu*. No person could have approached him without being struck with the fact that he was in the presence of a God-fearing, holy man. He was a thorough-going person, and it was a principle with him to know and do what concerned him to the best of his power, without regard to consequences. Let this be borne in mind, and it will afford an easy solution to all his conduct, which appeared strange, singular, and even harsh to most people. His great endeavour was "to have always a conscience void of offence toward God and toward men;" and this led him to take strict views of life and conduct, which were not unfrequently misunderstood. It is difficult to be thoroughly honest and faithful without giving offence. But under what seemed a stern nature, he had as tender and sympathising a heart as ever any possessed. His love of good people, of every denomination, race, and colour, was something remarkable. He bore them always on his heart, and was ready to make any sacrifice on their behalf. Though he shunned, from principle, social entertainments and innocent amusements, yet he greatly relished meetings of the brethren for prayer and reading the word of God. His views of the divine truth were singularly clear and striking, and he held them unwaveringly. It might truly be said of him what David says of the godly, that, "his delight is in the law of the Lord, and in his law doth he meditate night and day." He was in every sense a man of prayer. He never agreed to do anything, or entered upon any work, great or small, without waiting on the Lord. "Stop, brother, till I know what the Lord would say to me in regard to this matter," was his invariable reply to any proposal made to him. Thus he would manifest his whole dependence on his Father in heaven. He was a person most remarkable for a self-denying spirit. Though by birth, education, and culture he possessed great advantages, which would have given him a high standing in refined society, yet he regarded these advantages as less than nothing for the sake of Christ. He adopted a very humble mode of life, spending of the ample means at his command as little as possible on himself. How very like the Master he was in this as in many other respects. "Though he was rich, yet for our sakes he became poor, that we through his poverty might be rich." The cause of the truth and of the poor he supported most generously. He viewed money as a gift from God to be used as He would direct him, and this view of the matter he carried out most conscientiously.

But, Sir, this letter has already got lengthy, and I most stop. I could write many more things about the dear man, the subject of it, but I must not take your readers' time and attention any further. One word more and I conclude. Let us be "followers of them who through faith and patience inherit the promises."

12*th August* 1872. D. N.

Epitome of News.

Saturday, August 10, 1872.

—The first telegraphic message from England, ten days' old, was received in Melbourne July 2nd.

—The additional members of H. E. the Governor's Council are the Honourables M. Nathubhoy, Colonel Kennedy, Sir Jamsetjee Jejeebhoy, and J. A. Forbes, Narayen Wassoodew, Esq., J. K. Bythell, Esq., and the Chief of Miraj. We rather wonder that Dr. Bhau Daji has never been selected for the Council.

Monday, August 12.

—In a recent issue of the *Turkistan Gazette*, it is stated that a telegraph line has been established between St. Petersburg and Ahmutty. Further, that posts have been erected as far as Tashkand, but that the wire has not yet been laid.

—More than 360 tanks were destroyed in the North Arcot district by the great storm of May last.

—*Indian Statesman;* Poona: "The Rev. W. Taylor paid us a two days' visit, and delivered a lecture in the Free Church Mission Institution in the city, and an address in the Free Church. There was a large attendance of Hindoo students and others at the lecture, and their attention seemed never to move from the speaker. The address was perhaps even better attended. All classes flocked into the little church, until it became impossible to get a seat, and even the standing-room was not large. Mr. Taylor spoke with such sustained power, that nearly two hours slipped away ere any one was aware. I believe and hope we are to have another visit next week."

—Fall of rain up to Saturday—in the Fort 53 inches, at Byculla, 64.

—*Madras Athenæum:* "The Str. *Excelsior* arrived yesterday, from London, *viâ* Colombo through the Suez Canal. Captain Covie, the Commander, reports having stuck for a short time on the Shah Allee Reef, in the Straits of Jubal, on coming down the Red Sea. The accident occurred at 3-30 A.M. on Sunday, the 14th July, and the steamer remained quietly on the reef. To get her off it was found necessary to throw overboard a portion of the cargo, after which she floated off the reef at 2 A.M. on the 16th July, having thus been delayed two days on the voyage.

—Aaron Fraser, a seaman, one of the survivors of the *Rothesay*, lost off the mouth of the Hooghly, gives the following interesting account of his escape: "The pilot asked for volunteers to build a raft: the chief mate (who was the captain's son), myself, and the boatswain, and a seaman named John Roach, volunteered for this work. Within two hours we had the raft ready for launching to windward, when a heavy sea took the raft from off the broken bulwarks, floated it over the side, at the same time breaking the captain's leg in two places, washing the second officer overboard, and fatally crushing the boatswain's mate. The raft was built on the wreck of the deck-house, so that it might be launched easily to windward. After the raft was launched, we lowered the captain tenderly and secured him upon the raft; but as he said he felt that he had not more that an hour or so to live, he requested to be placed again on board, as he wished to go down with the ship. The chief officer (his son), the boatswain, and some others of the crew, also remained on board. The sea at this time was fast rushing into the ship's hatches, and she was almost down to the water's edge. The pilot then ordered all men who desired to get on the raft, when thirteen of the crew did so. The raft was then astern of the ship, held by a rope. I jumped off the stern and made for the raft; the pilot followed me, and he was the last man to leave the ship. The pilot then ordered the hawser to be cut, and within an hour afterwards we saw the vessel heel over and go down. We drifted all that day and night, heavy seas breaking over us. We were all up to our chins in water, as, having so many men upon it, the raft floated low. All this night Pilot Elson, being a very powerful swimmer, swam round the raft in order to see to the lashings which required constant looking to. At two in the morning, one man, a Greek, Peter Lecoli, was washed off the raft by a heavy breaker; the pilot immediately made for him and brought him back; one or two more men, similarly washed off, were also saved by Pilot Elson. The pilot then suggested that we should remove the three booms, which in part held our raft from the top, and of these booms make a smaller raft to relieve the men on the large one. The men were all suffering from the salt water, the raft being so deep in the water. The pilot, myself, a seaman named John Butler, and another London seaman (name not known), who shipped in Calcutta, took to the small raft, and after getting on to her we lost sight of the large raft. I forgot to mention that whilst on the large raft, a native boy, servant of the pilot, was completely helpless, but was carefully looked after by his master, who kept him near him, tended him like a child, and gave him our last supply of drinkable water. The smaller raft on which we were was made of the three booms aforesaid, and was in the form of a triangle. During the night I fetched in every piece of wood that floated past us, to improve the buoyancy of our raft. Towards the morning of the 2nd, when the sun began to increase in power, the two men seated at one corner of the triangle became delirious and allowed the lashings to go adrift. Later on, the three spars of the raft got separated, and in swimming about in a heavy surf to get these together again, I and the pilot became very much exhausted. At about 4 o'clock a heavy sea washed off one of the delirious men, and within an hour after the other man shared the same fate. I then observed to pilot Elson that we were the only two men left, and must try and fight it out, when he replied, 'Oh, Fraser, I can't hold out any longer.' I replied—'Pilot, you musn't give up that way. I will see to the lashings—you remain quiet.' I further said, 'If you think you cannot hold on, I can lash you on.' He then made some exclamation about his poor wife, and said 'I will hold on.' I then turned to make fast the lashings, when a heavy sea broke upon us and knocked him off. I made for him in sufficient time to lay hold of him by the hair of the head, but my hand slipped from the raft. I found it impossible to hold him, and was forced to let him go, as I had great difficulty in regaining the raft. I then got the raft a little together, and lashed myself to it. I scarcely knew at the time what I was about, being so exhausted, and felt that I was about to share the fate of my companions. I cannot say how long I remained on the raft after this, for I became senseless. But I eventually (next morning) found myself high and dry on the beach, the part of it near the Balasore road, and about sixteen miles from Contai. I managed to walk on to a small house on the beach, about two miles distant, where I learnt that of the eleven men on the big raft, eight had come ashore, and three had been washed off. I subsequently reached Contai, where I found these eight men. The Magistrate treated us with great kindness, and after a few days we were sent up to Calcutta."

The Calcutta people are raising a sum of money for the widow and children of the heroic pilot.

—The *Hindoo Patriot* in commenting on the dinner to Mr. Maclean says that the question has been raised "whether it is consistent with the independence and high character of the press to offer Editors of Newspapers money rewards for their public services. It has a demoralising tendency, which those interested may not perceive, but which is nevertheless felt by the outside public." The *Friend of India* endorses this to the letter.

—*Lucknow Witness:* "A better method of teaching English would accomplish more in three years than is done in eight. We often see young men who have read and carefully studied all the books in the Entrance Course, who cannot write a simple little note without filling it with errors. They have been taught to translate classical English into bad Hindustani, and have been put through certain exercises called 'dictation,' but the simple, every-day English which they will have to use in life is kept as far from them as possible."

—*The Englishman* has a scientific article to show that alcoholic liquors in hot climates, when taken in sufficiently large quantities, has the effect of cooling the system. We have known a good many so cooled that their bodies never recovered warmth.

—The *Lucknow Witness:* "A Bible Society under the direct patronage of the Emperor of Russia is sending the Word of Life all through the country. One young officer has sold twenty-seven thousand Bibles in a single season at different points on the river Volga."

Tuesday, August 13.

—*Bangalore Herald:* "In front of the Bowring Civil Hospital there is a magnificent specimen of the 'Cloth of Gold Rose,' which has at present no less than 522 buds and full blown flowers on it."

—A correspondent of the *Times of India* on spirit-rapping: "To such an extent has this spirit possessed the people, that an extraordinary demand has sprung up for teapoys, and I am informed that hundreds of these have been sold within the last few days, and at unusually high prices, to the joy of the furniture dealers. Those chiefly concerned in this movement as yet are the Parsees, Wanias, Memons, and Khojas, who, it will be seen, comprise the principal trading classes. An instance has been related to me of a young man, a Parsee, who consulted the wooden oracle as to the number of years he should still live, and who upon receiving for answer that his lease of life would expire in six months, was so deeply affected that he has since been laid up seriously ill, and some of his friends are fearful that he may not recover. I have also heard of cases where merchants have actually made purchases of cotton in reliance upon teapoy deliverances as to the market rates a month or two hence."

—*Deccan Herald:* "A soldier of the 83rd Regiment committed suicide the other night in a most determined manner, at Sattara, by cutting his throat. He afterwards walked to his barrack room, and finding that he had not effectually done his work, he repeatedly stabbed himself in the abdomen. He possessed a good character as a soldier, and was of steady habits. No cause can at present be assigned for the rash deed."

—*Gujarat Mitra:* "Some distance from Ahmedabad, a few European soldiers tried to shoot a peacock. The villagers interfered and a scuffle ensued, in which the soldiers are said to have

wounded several villagers with knives. The wounded villagers were brought to the Ahmedabad hospital."

—The *Bertram Rugby*, from London on the 24th June, south lat. 42 deg., east long. 24 deg., experienced a hurricane from N. N. W. which swept the decks and carried away topsails, and washed the chief mate and two men overboard. It was impossible to render them any assistance.

Wednesday, August 14.

—*Indian Statesman:* "Some years ago, a Parsee boy of 14 was married to a child-wife seven or eight years old, regardless of the boy's protest that he disliked the child, and would never live with her as his wife. The boy long since became a man, and is now upwards of four and twenty years of age. He has never cohabited, we are told, with the girl, nor ever once spoken to her, but is still in the opinion of his family and of the Parsee community, her lawful husband under the Parsee Matrimonial Act. But if the doctrine that *consent* is absolutely necessary to the marriage contract be true, how can it possibly be held that there is any marriage in this case? Of all the grounds of incapacity, the one most absolutely, universally, and conclusively acknowledged both in reason and law is *infancy:* no marriage can exist between infants, because they are incapable of consent."

The above is followed by a lengthy and able discussion of the subject. The article thus concludes: "The subject peoples under British rule in India are entitled to complete social and religious toleration, however gross the superstitions, however narrow the prejudices to be tolerated. But it is equally clear that this does not mean freedom to one portion of a people to be intolerant towards and oppress the other portion. Freedom means freedom for yourself, not freedom to oppress others. Solemnize your own marriages with what religious ceremonies you please; you are free to do so; but remember that others must be allowed to marry also in the way *they* like. To yield to clamour, is to truckle to intolerance under the name of freedom. It is to recognize toleration one moment, only to violate it indirectly the next. The withdrawal of Mr. Maine's permissive bill was of this character; it betrays want of resolution to refuse majorities the power of oppressing minorities. The timidity and hesitation, which was afraid expressly to condemn infant marriages among Parsees is of the same character; it betrays want of resolution to refuse to a single generation the power of oppressing posterity."

—A Chinese Vernacular paper says:—We hear from Western provinces that various abominable stories had been got up in Aki, Nagato, and those parts concerning the telegraph now in course of construction by the Imperial Government. It was firmly believed by the people that this arrangement for faciliating communication by means of wires, was simply what is called "Christianity." It was also stated that the fresh blood of unmarried girls was used to paint the wires with, and that the girls were gradually to be arrested according to the order of the numbers affixed to the doors of the houses. In consequence to this evil report being circulated, the girls suddenly blackened their teeth and shaved their eyebrows, while some of the men destroyed the posts and wires; and the popular mind became highly excited.

—*Statesman;* Umballa: "Shortly after the Hurdwar Fair in April last, cholera made its appearance at Munee Majra, which is some 25 miles north of this, a few miles off the Kalka road. Next it appeared at Tanasur and Peeplee, about an equal distance from Umballa, in the very opposite direction. It then creeps northward and reaches to Shahabad, 12 miles down the Grand Trunk Road. When next we hear of it, the disease makes its appearance in Kussowlie, a hill-station where it has carried off several, and then it extends on to Sabatoo, though not in the virulent form of former occasions; and now we hear that on the 6th instant there were 4 cases in Dugshai."

—*Times of India:* "His Highness Prince Gholam Mahomed—son of Tippoo Sultan, grandson of Hyder Ali, and chief of the pensioned Mysore Princes—died at Calcutta at midnight on Sunday last, in the seventy-ninth year of his age. The deceased Prince was but a child when Tippoo Saib fell at the capture of Seringapatam by the British forces under General Harris on the 4th May, 1799, since which time he has constantly resided, we believe, at Calcutta, as a stipendiary of the British Government. By his death an annual pension of £3,738 lapses."

"Our readers cannot yet have forgotten the terrible tragedy in a regimental theatre at Nowgong related in our columns only a month ago. They will be surprised to learn that the perpetrator of it has been acquitted in the High Court of the N. W. Provinces."

Thursday, August 15.

—The English mails left Aden for Bombay last evening at 7 o'clock.

—*Pioneer:* "On Saturday afternoon, about half-past five, a remarkable waterspout hung for about a quarter of an hour over Allahabad. It threatened every moment to fall, but a contrary current of air suddenly catching it, it quietly rolled itself up into the clouds and disappeared. The previous day was the great snake-*poojah*, and as this waterspout looked curiously like a huge snake hanging down from the sky, the natives were filled with superstitious awe, and naturally looked upon it as an answer to prayer. *Poojah* to the heavenly visitor was very fervent; and the Brahmins will probably have reaped a splendid harvest."

—British Residency, Bushire, July 25th:

The Relief Committee, in view to husbanding their remaining funds for the benefit of the orphans and those unable to support themselves from old age or bodily infirmity, withdrew on 20th instant from scavengering the town, and have warned the men employed on the roads that from the 15th August, when the date harvest may be expected to commence, their employment will also cease.

Distribution of bread in the villages had also been discontinued since the 20th July.

—*Times of India:* "At a recent meeting of the Bhattia community, two respectable merchants of Bombay, Messrs. Ramdass Bhanjee and Mathooradass Khetsee, were asked to show cause why they should not be excommunicated for having crossed the sacred boundary, and visited England. In reply to this demand they stated that on their return from England they expected some movement on behalf of the caste, but nothing of the kind happening, they of their own accord went to Benares and performed *praiyashchit* (viz., penance), and that consequently they were not liable to any further punishment. The meeting then directed Messrs. Ramdass Bhanjee and Mathoordass Khetsee to sign a document expressing their willingness to obey the Punchayet in whatever they commanded in this matter. This the two reformers refused to do, and the matter is still pending. Mr. Ramdass Bhanjee was supposed to be with the reformers, but this confession of his is tantamount to admitting that travelling to England was a sin. The *Rast Goftar* blames Mr. Ramdass for his 'chicken-heartedness,' and says that instead of holding up the cause of his brethren, he has inflicted irreparable loss to them by his confession."

"The leaders of the Bhattia community have again advertised a prize of Rs. 200 to anybody who should discover any Bhattia drinking spirits or eating meat."

Friday, August 16.

—*Bombay Gazette:* "The Bench of Justices had a case decided in the High Court yesterday in which the principle that no man shall keep himself clean at the expense or to the injury of his neighbour was virtually applied to corporations, and now that the Love Grove nuisance has been judicially condemned the Bench may find plenty of similar prosecutions thrown on their hands. For instance, a native paper publishes a petition to the Collector of Tanna by the inhabitants of a village named Chumbar, in the Salsette talooka, complaining of the great and unbearable nuisance caused to them by the Bombay Municipality throwing all the sweepings and carcasses of dead animals in the close neighbourhood of their village. The villagers have been complaining of the nuisance for the last four years, but without any effect."

—A boat with a Mr. Taylor and a Mr. Duval on board was upset in our harbour on Tuesday, and the gentlemen were clinging to the bottom of the boat *ten hours* before they were taken off.

—The English Mails of July 26 arrived last night. Heads of Intelligence: In the House of Lords a long debate has taken place on the subject of the Kirwee Prize Money, when a motion by the Earl of Harrowby, for an address to the Queen praying Her Majesty to refer the question to a cognisant judicial tribunal, was, after considerable discussion, withdrawn. Lord Granard has placed his resignation of the Lord Lieutenancy of Leitrim in the hands of the Lord Lieutenant. The sum of £1,000 per annum from the Imperial Exchequer, in addition to a similar sum to be charged on the Indian revenues, together with a grant of £20,000, has been voted to Lady Mayo.

The House of Lords has affirmed the claim of Henry Gavin as Earl of Breadalbane, and have adjourned *sine die* the consideration of the Earl of Kellie's claim to the Earldom of Mar, with an intimation that the opponent to the claim ought not to have assumed the title.

Particulars of the attempt on the lives of the King and Queen of Spain are to hand. One of the assassins was shot on the spot, and three were captured by the police. The populace are unanimous in their expressions of gratitude at the escape of their Majesties unharmed. The King and Queen have left Madrid for a tour through Spain, and were everywhere received with loyal and joyful demonstrations of public feeling.

The Geneva Tribunal have resumed their sittings, which are enveloped in the strictest secrecy. The case of the *Florida* has been before the court, and the circumstances connected with the various cruisers will be taken in regular order. The sitting is likely to last three or four months.

A great festival has been held in Norway to celebrate the fusion of the smaller kingdoms into one realm, which took place 1,000 years ago.

The Boston Peace Jubilee in America has ended in a large deficit, which will fall on the guarantors of the vast outlay. The deficiency is stated to be no less than 250,000 dollars.

Judge Barnard, of the Supreme Court of New York, has been impeached, and is now undergoing his trial. Among the charges brought against him is one of being corruptly influenced by Messrs. Fisk, Gould, and Tweed in connection with the Erie cases.

The Judicial Committee of the Privy Council have allowed the appeal with costs of Sheo Singh *vs.* Musumat Miriam Begum.

The metropolis has been visited with severe thunderstorms accompanied by destructive lightning and floods of rain, which have caused great damage on several lines of railway, the crops, and dwellings in low-lying quarters. Several fatalities in connection with the storms are also reported. The heat throughout England has been excessive during the past week.

The strike of workmen is extending throughout every grade of labour. Amongst the last are to be mentioned the omnibus men and the gravediggers.

Obituary of the Week: Lady Louisa Cornwallis; Juarez, President of Mexico; the Duke de Guise; Lieut.-Col. E. Armstrong, Mad. Ret.; Capt. M. W. Carmichael, Mad. Ret.; H. S. O. Russell, Government Agent for Ceylon; Genl. G. Walker, R.A.

—Deaths last week, 365.

Miscellany.

—*The Advance,* reviewing the 3rd volume of Tyerman's "Life and Times of Wesley," says: "Among the topics to which the dates covered by this volume bring the writer, is the famous Calvinistic and Arminian controversy, which raged in England for a number of years, principally between Richard and Rowland Hill and Augustus Toplady, on the one side, and John Wesley and John Fletcher, on the other. It is a controversy worthy of study in many respects, by the theologian, by the historian, and by the practical Christian. A modern Congregationalist will read the treatises, then written, with a divided feeling, sympathizing, by turns, with both sides, and agreeing fully with neither. The Calvinism then advocated was extreme in its positions, offensively dogmatic in its utterances, and unfortunate in its advocates. It was undiluted 'old schoolism'—imputation of Adam's sin, total inability to good, atonement for only a part of mankind, the eternal, unconditional, personal election of a few, and the hopeless reprobation of the great mass. We do not wonder that Antinomianism was one of its products, or that Arminianism came in as the opposite extreme, or that earnest ministers like Wesley and Fletcher had an instinctive feeling that it was not, and could not be, the Gospel of Christ, and 'the power of God unto salvation,' which Paul preached. As against such a system we read with pleasure Fletcher's Checks, thirty years ago. But we felt as little satisfied, philosophically and exegetically, with the positions which were assumed, in turn, by himself and by Wesley: and we thought that our New England theologians, with their substitution of certainty for necessity, had come nearer to the golden mean of truth. Yet they were helped to it by the objections which the Arminians urged against the

High Calvinistic scheme. But the spirit of the controversy in England was utterly unchristian, and the large excess of fault in this respect was clearly on the Calvinistic side. There was no such vituperative writing by Wesley and Fletcher as came from the pen of Toplady, while the scurrilous personalities of Richard and Rowland Hill seem incredible to one familiar only with modern polemics. If our readers wish to know the bitterness with which, in those days, ministers assailed each other for theological differences, and why it is that the term *odium theologicum* has been invented, they need only dip a little into the works then published. Think of Rowland Hill calling such an apostolic labourer as Wesley 'a designing wolf,' a libeller,' 'a dealer in stolen wares,' a man 'as unprincipled as a rook and as silly as a ackdaw,' 'a crafty slanderer, an unfeeling reviler, a liar of the most gigantic magnitude, a Solomon in a cassock, a wretch, a disappointed Orlando Furioso, a miscreant apostate whose perfection consists in his perfect hatred of all goodness and good men!' And, similarily, Toplady charges Wesley with 'the sophistry of a Jesuit and the dictatorial authority of a pope;' with acting 'the ignoble part of a lurking, sly assassin;' with 'low, serpentine cunning;' 'dirty subterfuges,' and 'mean, malicious impotence,' which 'degrade the man of parts into a lying sophister, and sink a divine into the level of an oyster-woman;' and having likened his venerable adversary, who was old enough to be his father (Toplady being thirty and Wesley sixty-seven) to 'the insane person who rolled himself in the mud in order to make himself fine,' he says: 'I would no more enter into a formal controversy with such a scribbler, than I would contend for the wall with a chimney sweeper.' Can any one be surprised that with such a defence of Calvinism, Methodism made rapid increase under the spiritual preaching and self-denying exertions of its founder and his associates? Thank God! that style of religious controversy has mostly passed away, and the day has come when, if men agree in the fundamentals of the Gospel, they may peaceably differ as to the points at issue between Calvin and Arminius. And is it not instructive to know, after such bitter antagonisms, that two of those opponents have left us the two hymns which are sung perhaps more than any other two by both Calvinists and Arminians who use our language? Toplady gave us, 'Rock of Ages, Cleft for Me,' and Charles Wesley contributed, 'Jesus, Lover of my Soul.' And nobody thinks or cares, when singing them, which was written by the Calvinist, and which by the Arminian. It is worthy of note, by the reader of this volume, that the work under Wesley, while making steady progress on the whole, had its reverses and ebbs in particular places, and that he was sorely tried, as was Paul before him, with the defection and alienation of many who had professed to be fast friends, and who were under the greatest personal obligation to him. Every wide-spread revival has its trying period of reaction. This should be expected, guarded against, as far as possible, yet accepted, when it comes, if with grief, yet without discouragement. Wesley had much of the needed faith in such an exigency. Even on the question of what he called 'Christian Perfection,' he was nothing daunted by the failure of the most of those who experienced it to retain the blessing. He honestly confesses in a letter of March 15, 1770, that, of those who professed to receive it, hardly one in thirty retained it; and he uses this strong language; 'Many hundreds in London were made partakers of it within sixteen or eighteen months; but I doubt whether twenty of them are now as holy and happy as they were.' But he preached the duty and the privilege, the same as ever.

No man, however good and useful, is infallible in his judgments, and this volume shows, in Wesley's opinions, writings, and preachings about the American revolution (which he earnestly opposed), in his reasonings about separation from the Established Church, and in his jealous retention of the supreme power in his organization, that he was in the dark on many important points. *Non omnia possumus omnes*, is a mild way of saying that God uses different instruments to carry on the various parts of his great work; that no one reformer or reforming generation in the church is adequate to the removal of all evils or to the discovery of all needed good.

It is a curious fact, that the biographer argues very forcibly that Wesley never intended to institute an Episcopal organization for the American Methodists. His points are made so clearly that the American edition, to counteract their influence, inserts as an appendix, Rev. Dr. Abel Stevens' argument for the other view, which is indeed very plausible, if not wholly convincing. The facts adduced by all parties may be explained on the theory that Dr. Coke was set apart by Wesley to be a 'superintendent' of the presbyters, and thus to be an acting bishop, in work, but not a bishop in name and principle, *as of a separate order from the presbyters*. Dr. Stevens admits this last idea, but fails to give weight to the very important and significant fact that, four years later, Wesley ordained Alexander Mather to the same office of 'superintendent,' in Scotland. Wesley's acknowledged objection to Dr. Coke's assuming the *name* 'bishop' was, because he did not believe in the *theory*, that is, in any *order of clergymen higher than presbyter*. Presbyters, could set apart one of their number, by solemn service, to superintend the general work, but he was only thereby made a superintending presbyter. Wesley distinctly declares his conviction that in the New Testament 'bishop' and 'presbyter' or 'elder' mean the same thing, and he wrote to Dr. Coke:-'How can you, how dare you, suffer yourself to be called bishop? I shudder, I start at the very thought. . . . . For my sake, for God's sake, for Christ's sake, put a full end to this.'

But we must close our notice of these instructive volumes. They picture to us one of the very few names in the church which deserve to be mentioned with that of Paul. Scarcely a subject can be named connected with Christian progress which does not owe something to his advocacy or influence. The last letter he wrote was to Mr. Wilberforce, to encourage him to persevere in his efforts against the slave trade, in which he prophetically says: 'Unless God has raised you up for this very thing, you will be worn out by the opposition of men and devils; *but if God be for you, who can be against you?* Are all of them together stronger than God? Oh, "be not weary in well-doing." Go on, in the name of God, and in the power of his might, till even American slavery, the vilest that ever saw the sun, shall vanish away before it.' His characteristic spirit appeared in almost his dying expression: 'The best of all is, God is with us.'"

—Basel German Evangelical Mission Report: "Mr. Fritz, in Cannanore, relates: On the 15th October 1871 we baptized two men, with the confidence that they were the Lord's. The one is Kannen, born in 1836 in Tahe (near Cannanore). He chose the names Christian Theophilus—Christian, because, he said, his experiences had much in common with Christian in the 'Pilgrim's Progress' till he found peace under the cross, and Theophilus, because it was evident that God had loved him, and he now desired to love God through Christ. When a boy he studied in the Mission School in Tahe, and considered Mr. Hebich an eminently pious man. In after years those impressions disappeared, but he had a feeling of emptiness and craving that would not be satisfied with anything in this world. Therefore a friend advised him to visit the chief places of pilgrimage in Southern India. Thus he would find health for body and soul. Accordingly he sets out on a pilgrimage to Gokarna, the source of the Cavery, Parini, and Rameshvara, and is at the same time introduced by Gurus into the secret doctrines of Vedanta. He returns to Tahe a philosopher, and erects a temple of philosophy in Tahe, in which he presides. His heart, however, is still without peace, though he takes good care to hide it, and when Missionaries or Catechists come to his village, he always acts as their enemy. He has himself initiated into Saktipuja, but that also fails to give rest to his soul. About this time Joseph Kutten, the son of Eunike, comes to reside in Tahe. He reads the Bible, prays to Jesus the Saviour of sinners, and now and then speaks about the grace which he has found in pardon of his sins. Kennen feels himself drawn towards him, he comes and hears, then goes on to read tracts, and at last the New Testament, and finally he asks for baptism. During the course of instruction he became impatient, because he had not expected to be delayed so long. But he attended to exhortations, and was rewarded by a clearer knowledge of the way of salvation. He always endeavoured to live up to his new knowledge. After baptism he returned to his heathenish family, with whom he lives till now, although not without having his faith put to trial again and again.

"The second is Ambu—now Timothy Israel—a youth of 18 years. As a poor orphan he was received by his Christian cousin in Chiracal, but behaved so badly that his cousin was obliged to send him away. He was received in the Weaving Establishment, where, after much resistance, he submitted to discipline and began to work regularly. He asked for baptism, but after a course of instruction, he was pronounced as yet unfit for it. This made a wholesome impression on him, so that he now strove to become a new man, and after a second course of instruction, which he did his best to benefit by, he received baptism together with Kannen. Some weeks afterwards they were admitted to the Lord's Supper. Their joy was great. May both of them hereafter be admitted to the Great Supper of the Lamb.

"The numerous conversions in the Tulu country in connexion with Mulky and Udapy, have come to a stand-still. 70 persons have been baptized in those two stations, and 147 are waiting for baptism. But a number have gone back to heathenism, and only now and then another family joins the Christians. This is partly to be ascribed to the absence of purely spiritual motives, as we described it in former Reports, partly to the want of workmen to make use of this movement by instructing the people as long as they were under our influence, and thus developing in them a truly spiritual desire out of the mixed motives which actuated them."

—From an article on "Doing Good," in the *Christian Intelligencer:* Behold the fair Theresa; full ten years ago, a young and blooming girl, she first set her foot on Indian soil. Three years out of the ten were spent in discussing the weighty matters of muslins and silks, ribbons and pomatum; she criticised the demeanour and appearances of other fair ones; she shone in the drawing-room, looked interesting on the course, talked blushingly or archly with "the lords of creation," and often looked wistfully towards *the coming event;* but Theresa never once asked, "What good can I do?" Yet night and morning she knelt down to pray; from time to time too, when the pressure of novel reading would permit, she read of the wonderful Being whose name she bore, and of His marvellous labours of love; but it never once occurred to her to ask, "What good can I do?"

Theresa married, she entered upon new and important relations, she became a wife, mistress of a household, and a mother. Her wardrobe she never forgets, rare and shining are the glories which it could reveal; she is proud of her husband, as every honest woman must be; she loves her children, and takes care that amongst the republic of little folk none shall eclipse them for taste and "get up." She has an eye to effect moreover in the appearance of her servants; their manners must be sprightly, their livery correct. She is punctual in her calls, polite to her callers. "She at least pleases herself;"—no, she doesn't, —look behind the curtain—soft as are her smiles, bland as is her discourse, she is really ill at ease; she is eaten up of *ennui*; she lies half the day on her couch "killing time;" bewailing the fact that life in India is dreadfully dreary; that she has nothing to do but scold her servants, fight with musquitoes, and groan under the heat; at times she thinks herself really the most pitiable object in creation. We are not sure that she is wrong; for, poor thing! she has never yet learned the luxury of doing good! she has never yet seen a widow's eye glistening with the unbidden tear of gratitude, she has never yet heard the orphan's cry for blessings on her head, she has never heard a benighted soul bless her for light received. Poor Theresa! she never yet seriously asked, "What good can I do? how can I in this respect tread in the footsteps of my Divine Master? how can I leave the world somewhat better for my having passed through it?" No, she says "there is nothing to do," and yet from a back room window she can descry a clump of mean wattled buildings; it is a *kinthal*. There, within half a stone's throw, there are scenes of moral degradation enough to make a Christian's eyes flow down with tears. There is a fatherless family at the point of starvation, little children gaunt and haggard with want, and a poor mother's heart fit to break at the sight. There in another little den lies a young woman scorched up with fever or dying of consumption. "Ah," she thinks, "if only the lady in that big house there would send me a bit of ice to put between my parched lips, or, oh! better still, if she would only step across and see how a poor sister suffers, and speak to me words of peace and read to me from the Book of books which I cannot read myself!" There in that same *kinthal* are a score of children utterly destitute and untaught, there are three are four girls rising into their teens, preparing for what? Ah for what? Just half the cost of Theresa's dress for the last Government House ball would

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send half-a-dozen of those children to school for a year and help to save their bodies and souls from ruin. But Theresa sighs and says, "Life is dreary and there is nothing to do." She has got three ayahs who attend upon her beck. Poor souls! they went to her as dark as midnight, and they remain so still; never once have they heard the *Saving Name* from their mistress's lips. One of them takes the cholera and dies and goes to bear witness in another world of the strange fact. But life is dreary, and Theresa has nothing to do.

Theresa's lord is a bold centurion, having soldiers under him, or an honoured civilian with heaps of influence, or a thrifty merchant, strong in accounts. He is an honourable man, well reputed of among his fellows; none is more punctual in business than he; he has a strong sense of duty and labours to discharge it. He is a model husband, an excellent father, and upon the whole a considerate master. He always goes to church, and he is old-fashioned enough to maintain a *family altar*. He reverences all things good and sacred; but, strange to say! he has never yet seriously asked the question, "What good can I do?" He has been twenty years in India; he looks back upon that time with a feeling of complacency, and is ready to say, "Thank God! I have done my duty in that station to which I was called." Yes, good sir, we will grant you that; you have done your duty to the Government and to your Queen; and we dare say to *yourself* also; but what about your duty to God, your duty to your fellows, your duty to your dependents, your duty to the ignorant, the poor, the distressed? Did it never occur to you that "*to do good to all men*" is a duty of life-long obligation from which nothing can exonerate you? You have done good for yourself, and therefore "all men speak well of you." You have done good for your wife and children, and all the world agrees that that is very prudent. You have comfortably feathered your nest, and forestalled the contingencies of the future, all this is highly proper. But oh! sir, what sort of a balance-sheet could you return if the great Judge should now require you to note on the one side all the good you have done for yourself and yours, and on the other all the good you have done for those to whom you have no tie but a common humanity, and no call but the cry of their wants and weaknesses? How many sick have you visited? how many poor have you aided? how many ignorant have you taught? how many simple, earnest and generous efforts have you put forth to elevate, improve, and bless those among whom your lot has been cast? How often have you spoken a good word for your Master for the good of others? Do the soldiers of your company know you as a good man who tries to do good? do your clerks thus regard you? Did you ever ask your clergyman if he could not put you in the way of doing some good in his crowded parish?

You are a Christian master; did your servants ever hear Christ's name from your lips? There is old Ramchurn, your bearer, he has grown hoary in your service; he has waited upon you and done your bidding for twenty long years; has he learnt anything from you of the Way, the Truth, and the Life? He knows his master is a "*Kristan*," does he know what that means? There is a mission station half a mile from your door; did you ever walk down so far just to see how God's work is prospering, and to see how whether by your sympathy or active aid you could help on the good work? There is a Sunday school belonging to the church you attend, did you never think of helping therein? There is a huge hospital at no great distance, and several of its wards are filled with your own countrymen; would an hour spent on a Sabbath afternoon in talking to the weary sufferers of the *better land* be altogether beyond your powers? There is a little band of those who desire to do good, going, as leisure serves, going to the dark haunts of misery and vice in the back streets and lanes of your city; cannot you help them and so imitate your Master?

You are a man of means, not rich perhaps, but you have enough and something to spare. What proportion of your income do you devote to God and good-doing? God's own percentage is a tenth; do you give that proportion? I trow not. Do you give a twentieth or a fiftieth? You say, "I really don't know; I don't go by rule in this matter." Nay, but you *have* a rule in giving; everybody has; it is one of two things; you either give *as much as you can*, or your rule is, to give *as little as you dare*. God loves a *cheerful* giver; are you a cheerful giver? Are you sure that you are thankful for the opportunity of doing good by giving? or do you not grumblingly say, "those collecting books are a nuisance, and those collections are a bore." Yet you can give a good round sum sometimes; your name and subscription read well in that published list of donors for a memorial statue—but then how could you help it; it would never do to appear shabby to the world; Antonio has given so much, you dare not give less; but as for the calls of pure benevolence and Christian philanthropy, why, the case is different; these must take their chance, and a very *poor* chance it often is.

WESTON-SUPER-MERE.—The annual tent-meetings at the Earl of C—'s were more numerously attended, and perhaps more interesting, than heretofore. Tidings have come, now and again, of the gracious Lord's blessing to individual souls at these open-air gatherings. The speakers this year were much helped of God, and many appeared to have grown in grace and in the knowledge of the Lord Jesus. Marked attention pervaded the listeners. The noble Earl and Countess were the servants of all, and their house was open to guests during the two days. (*Christian.*)

TELEGRAPHIC NEWS.

Berlin, August 7th: The Emperors of Germany, Austria, and Russia will meet here in September next.

London, 8th: The Licensing Bill has passed the House of Commons.—The report on the Indian Budget has been agreed to.—In the House of Commons last night, Lord Enfield stated that France maintains that nothing prevents the imposition of differential duties on English merchandise, but England had remonstrated. He added that the matter was at present unsettled.

New York, 8th: A Republican has been elected Governor of North Carolina. The Democrats have gained a majority in the Legislature.

9th: The latest Carolina returns now show that Republicans have been elected to all the State offices. The Democrats threaten to contest the election.

London, 9th: Mr. Childers has accepted the Chancellorship of the Duchy of Lancaster with a seat in the Cabinet.—A great fire has taken place at the annual fair at Nishni Novgorod.—In the House of Commons last night, a long discussion took place on the Ayrton-Hooker affair. Mr. Gladstone said he hoped that an arrangement might be made whereby the Government would retain the services of both gentlemen. He however considered an apology from Dr. Hooker was necessary for his letter to Mr. Ayrton. The matter is still unsettled.—In the House of Commons last night, Mr. Butts' motion of censure on Justice Keogh was, after a long discussion, negatived by a majority of 103.

10th: Closing of Parliament.—The Queen's Speech.—Parliament was prorogued to-day. Her Majesty's message rejoices in the termination of the American controversy by a spontaneous declaration of the arbitrators, entirely consistent with the views of Great Britain, and reflects with satisfaction that the subjects dealt with by the Treaty of Washington offer no impediment to the perfect accord which exists between the two countries. The French Government had indicated a desire for further communications regarding the Commercial Treaty between England and France, and Her Majesty's Government will earnestly endeavour to secure attention to the just claims of England. The message then states that steps had been taken for dealing effectually with the slave trade. Although the wants and expectations of the country outstrip every effort of Parliament in legislation, satisfactory additions had been made to the laws. It then proceeds to summarise the various acts of the Session, dwelling principally on the importance of the Army Localization, the Ballot and Scotch Education Bills, Public Health, Licensing, and other Bills, and concludes by a favourable reference to the tranquillity and growing prosperity of Ireland, and the flourishing condition of the revenue of the United Kingdom.

Berlin, 12th: It is asserted that, after the interview of the three Emperors at Berlin, the Emperors of Austria and Russia will hold a private interview at Weimar.

London, 12th: Colonel Connolly, from the English Embassy in Paris, was present at the Artillery experiments at Trouville.—H. R. H. the Prince of Wales laid the last stone of the Portland Works on Saturday with great ceremony.—The English Press favourably review the late session of Parliament, and consider it unusually productive of good legislation.—Latest advices from America state that the President of Peru has been assassinated. The people hanged the murderer after he had declared himself President.—The Census of America which has been taken shows that the population now amounts to 38½ millions.

13th: The Japanese Embassy have arrived in London.—At a meeting of the supporters of the Tichborne claimant, it was asserted that one of the crew of the ship *Bella* had been discovered.—A dinner has been given to Mr. Stanley at the Garrick Club.

14th: H. R. H. the Princess Christian has been delivered of a Princess, who is doing well.—H. R. H. the Princess of Wales is about to visit Denmark.

Paris, 14th: La Presse denies the reported Expedition of the Viceroy of Egypt against Abyssinia. Egyptian troops have only been stationed on the frontier to prevent incursions of Abyssinian Chiefs, who had seized six hundred Egyptians and carried them away into slavery.

London, 15th: The Great Eastern Railway Company are negotiating for a supply of Belgian coals.—The various Railway Companies have decided upon an increase of fares.—Harvest prospects have improved.—Her Majesty the Queen has gone to Edinburgh.—The *Daily News* has received a telegram from Rome, reporting that a violent discussion has occurred between the Pope and Cardinal Antonelli, and that the latter has threatened to resign unless the Pope treats with the Italian Government.

PASSENGERS ARRIVED.

Per P. & O. Str. *Delhi*, 16*th*:

From Southampton.—Coolie Kadir Buksh; Mr. and Mrs. Mackay; Rev. Mr. and Mrs. Baly; Miss Baly; Rev. Mr. Waterhouse; Mr. T. Lewis; Mr. G. Purdey; and Mr. J. Humphrey.

From Brindisi.—Mr. Blandford; Mr. Stevenson; Mr. Borland; Mr. Steel; Lord Northbrook's servant; and Mr. H. Lewis.

From Aden.—Dr. Rankin, and Rev. Mr. Bruni.

PASSENGERS SAILED.

(Additional) per Str. *China*, 9*th*:

For Southampton.—Mr. and Mrs. Stephenson; Mr. Lyns; Sub-Lieut. H. F. J. Wyatt; Mr. F. Adams; Mr. Joseph Miles; Mrs. S. V. Stephenson; and Lieut. R. Stephenson.

For Brindisi.—Mr. H. Kinsala.

For Venice.—Mr. and Mrs. John Q. Rowett.

Per P. & O. Str. *Nubia*, *August* 16*th*:

For Southampton.—Mr. Chadwick and child; Mrs. Birdwood, child and infant; Mrs. Pedder; Miss Pedder; Lieut. Bell, R.E.; Capt. Kilgour and child; Mrs. Impey and child; Mr. W. Aitcheson; Mrs. Edington and 4 children; Miss Edington; Mr. J. Macpherson; Capt. Day; Dr. Fleming; Rev. and Mrs. Colquhoun and infant; and Mr. G. B. Sinclair.

For Brindisi.—Capt. Heyland.

For Suez.—Mr. Lambronidi; Mr. Lane; and Mr. Haldorachi.

For Venice.—Rev. G. Weinger; Mr. Harding; and Dr. H. R. Blane.

DOMESTIC OCCURRENCES.

(Charge for insertion, 8 annas.)

BIRTH.

TRAILL—At Jeypore, on the 4th inst., the wife of the Rev. John Traill, W. P. Mission, of a son.

DEATHS.

FLEMING—August 5th, at Khundwa, Central Provinces, Catherine, the infant daughter of Dr. J. M. Fleming, Civil Surgeon, aged 9 months.

POWLETT—August 6th, at Oomraotee, Agnes Isabella, daughter of Lieut. N. Powlett, R.A., aged 1 year and 7 months.

LOVEJOY—August 8th, at Surat, the wife of Overseer Serjeant Thomas Lovejoy, Public Works Department.

BATTISCOMBE—August 11th, at Kirkee, Valetta Myra, daughter of Capt. E. G. Battiscombe, Royal Artillery, aged 7 months.

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